Ten years ago the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH published a directory of 934 doctoral dissertations on mission-related subjects at theological schools and universities in the United States and Canada. Almost four decades of research were covered, from 1945 through 1982. In this issue we are pleased to present another directory of 512 North American dissertations for the decade 1982-1991.

The compiler of the directory and author of the article below is William A. Smalley, a friend and colleague of many years' standing. Now retired in Hamden, Connecticut, he is a near neighbor of the Overseas Ministries Study Center. For twenty-three years Dr. Smalley was a translation consultant with the United Bible Societies, serving primarily in Southeast Asia. During part of that period he also edited Practical Anthropology, and for a time he was principal of the Toronto Institute of Linguistics, which prepares missionary candidates for language and culture learning. Earlier Smalley was a missionary linguist with the Christian and Missionary Alliance in Laos and Vietnam. His most recent book is Translation as Mission: Bible Translation in the Modern Missionary Movement (Macon, Georgia: Mercer University Press, 1991).

In July 1983 the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH published a bibliography of North American dissertations on mission that had appeared since the end of World War II. E. Theodore Bachmann began his introduction to the work by noting the radical way in which the Christian church was changing as it spread throughout the world in this era. He cited Kenneth Scott Latourette’s emphasis on rising “global outreach, the imminent rise of indigenous churches, and the mobilization of persons in many lands who were volunteering for the missionary task.” Bachmann mentioned how his bibliography of dissertations reflected those changes.

As Bachmann also pointed out, research on mission is far from moribund. Ten years later, dissertations on mission proliferate ever more rapidly, again reflecting change in the church and in mission. Most of the topics indexed in the earlier bibliography are to be found again in the pages that follow, but this decade also shows a distinct increase, especially in dissertations dealing with theological issues in the younger churches, most notably with non-traditional theologies. Liberation theology predominates among these non-traditional theologies, but Asian, African, black, and feminist theologies recur as well, as the following summary indicates.
Judging again by the respective index entries, some other topics have correspondingly decreased in the past ten years. Mission sending agencies, for example, received less attention in the 1980s. Treatment of most major countries went up or down slightly, but Japan dropped sharply from 1.1 dissertations per year to 0.3, perhaps because the American post-war interest in occupied Japan has lessened. In contrast, the treatment of Korea rose even more sharply from 0.8 dissertations per year to 3.2, perhaps due in part to the large number of Korean doctoral candidates in the United States. Increased interest in issues of cultural sensitivity and appropriateness is clearly reflected in the number of dissertations dealing with indigenization and contextualization. The 0.1 per year entries under "contextualization" in 1983 became 1.6 per year ten years later. "Indigenous," which registered 0.6 entries per year in 1983, shows a three-fold gain in the present bibliography, to 1.8 per year.

As topics as broad as non-traditional theologies illustrate a problem for the bibliographer of mission, however. Liberation theology has been examined by anthropologists, sociologists, political scientists, psychologists, philosophers, and theologians, as well as by missiologists. Presumably there is little if any missiological content in some of their dissertations. Liberation theology began in mission and continues in mission, but because of its many ramifications it has also taken on a life outside of mission. I have therefore included some titles and omitted others, depending on my subjective impression of likely missiological relevance as judged from the title or the abstract of the dissertation.

The process of selecting dissertations to be included becomes subjective for other reasons as well. Sometimes titles do not reveal actual mission content. Although "Presbyterian Missions to Indians in Western Canada" (3.33) is self-evident as a candidate for inclusion in this bibliography, a title such as "An Ethnohistory of the Indian People of the San Francisco Bay Area from 1770 to 1810" (13.27) could easily be overlooked; yet it discusses the effects of mission work among those Native American peoples. Nor does "Confronting the Quintessential: Singing, Dancing, and Everyday Life among Biaka Pygmies" (11.23) reveal that the dissertation deals with the effects of evangelism on Biaka cultural activities.

After titles are subjectively selected, compiling an index compounds the subjectivity. The full range of major topics covered in a dissertation is not always explicit, even in the published abstract. Terminologies and perspectives of disciplines and of individuals also differ, lending uncertainties. The bibliographer overlooks possibilities. Dissertations that actually have topics in common may get separated, and more diverse ones may get united under the same index entry.

In addition to changes over time in subjects studied, comparison of the two bibliographies also shows some shift in relative ranking of institutions in respect to the number of dissertations written under their auspices. While the universities and seminaries that led in the earlier period tended to accept about the same number of dissertations per year in the 1980s, the new leaders dramatically increased the numbers of dissertations accepted annually.

<table>
<thead>
<tr>
<th>Institutions granting</th>
<th>1945-1981 (37 years)</th>
<th>1982-1991 (10 years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fuller Theol. Sem.</td>
<td>10 (0.3/year)</td>
<td>61 (6.1/year)</td>
</tr>
<tr>
<td>Drew Univ.</td>
<td>11 (0.3/year)</td>
<td>25 (2.5/year)</td>
</tr>
<tr>
<td>Princeton Theol. Sem.</td>
<td>32 (0.9/year)</td>
<td>22 (2.2/year)</td>
</tr>
<tr>
<td>Boston Univ.</td>
<td>54 (1.5/year)</td>
<td>14 (1.4/year)</td>
</tr>
<tr>
<td>Univ. of Chicago</td>
<td>49 (1.3/year)</td>
<td>13 (1.3/year)</td>
</tr>
<tr>
<td>Columbia Univ.</td>
<td>44 (1.2/year)</td>
<td>7 (0.7/year)</td>
</tr>
</tbody>
</table>

Many dissertations in the bibliography were apparently written by Asians, Africans, and Latin Americans, that is, by people from the traditional "mission fields." Dissertations by Koreans seem particularly numerous. I was not able to quantify this observation, however, because I could not always determine an author's nationality. Whereas Samuel Adu-Andoh, writing on Ghana (1.2), is probably Ghanaian, is Yoshito Anno, writing on a Matthew passage (1.10), a Japanese person or an American of Japanese ancestry? I was frequently not able to judge the sex of an author, either, and so did not attempt to tabulate figures on the gender of dissertation authors.

The present bibliography was commissioned by Gerald H. Anderson, editor of INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH, with explicit guidelines. Only dissertations for the Ph.D., Th.D., S.T.D., and Ed.D. degrees are included, and only those presented at North American institutions. I have followed the format of the earlier bibliography as closely as possible, using my best judgment about what is relevant to mission, interpreting the topic broadly. \(^\text{[1]}\) Studies of present-day churches in traditional mission areas, which are the direct or indirect "fruit" of mission, constitute an important element in the biography.

In his preface to Bachmann's 1983 work, Anderson elaborated on the problem of defining relevance in a bibliography of this kind:

Basically we are concerned with "the church witnessing across frontiers." These frontiers may be geographical, religious, linguistic, ideological, racial, ethnic, social, cultural, economic, or political, but the emphasis is on communicating the gospel with the intention of Christian witness. The scope of missionary concern is "the whole church with the whole gospel for the whole person in the whole world." It is primarily in the Third World, however, that the church is conscious of "crossing frontiers" in its witness.

Emphasizing the Third World traditional missionary areas created inevitable distortions in this bibliography, however. Titles dealing with liberation theology in Latin America were often given the benefit of the doubt, and so included, but those dealing with black theology in the United States were screened more rigorously. Feminist theology in Asia was included automatically, but feminist theology in the United States had to show some more compelling association to mission. If this were truly a bibliography of "the whole church with the whole gospel for the whole person in the whole world," it would be enormously larger.
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Notes


3. Entries under Gustavo Gutiérrez, *Minjung theology*, and James Cone are counted with those under liberation theology, Asian theology, and black theology, respectively.

4. Average number of dissertations per institution per year.

5. I also included five 1981 dissertations that I happened to notice were not in the earlier bibliography (4.15, 8.6, 8.10, 13.1, 15.11).

6. Eleven dissertations that had been included in “Dissertation Notices” were not carried over into this bibliography because they did not seem relevant.

7. The University Microfilms database search used 75 key words and combinations of key words, with their derivatives, ranging from *missio* to *Christ*, *contextual*. (The * allows for derivatives like *mission, missions, missionary, missionaries, missionization and Christian, Christians, Christianization, Christianity*, for example. Only a fraction of the titles turned up by the search proved relevant however.
